ahead. The expense of them has, of course, made inroads into the available funds, and extra donations are needed.

St. Martin's Day (Nov. 11) will be kept with a Eucharist at 9:30 in the morning. The Warden and Staff will receive guests throughout the day. A revival of the ancient custom of "Name-Day" gifts would be appreciated, and there is nothing to prevent us receiving Christmas gifts as well.

If anyone has a floor lamp which gives good light, it would be appreciated. One of ours is past due for an emeritus pension.

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FUNCTIONS

Autumn Meeting of the Board	November 7
St. Martin's Day	November 11
Quiet Day for Clergy	January 30
Retreat for Men	February 17 - 18
Retreat for Women	March 10 - 11
Retreat for Men and Women	March 17 - 18
Quiet Day for Altar Guilds	March 23

(It is hoped that the Retreat for Women will appeal particularly to Evening Guilds.)

St. Martin's Cloak

St. Martin's House *Bernardsville, New Jersey*

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THE USE OF RETREATS

Of all the questions asked anyone connected with the retreat movement, the most frequent is "What good is a retreat?" And, as well as being the most frequent, it is the most important which can be asked.

God in his infinite wisdom has allowed souls to be variously conditioned, even though they may be valued and loved equally by him. It is this fundamental fact which determines the usefulness of a retreat, and the answer to the question above.

The difference between various spiritual cultures is an important factor in the various methods and objectives of a retreat, and of the retreat movement generally. The classic end of the retreat movement has long been mystical and contemplative. It is this end which inspired the founders of the movement in the Counter-Reformation and the revivers of it in the Tractarian Revival, and it is the motive and end in some quarters, particularly in England, today. It is but one incident, albeit a most exalted one, in a life lived under the constant and unremitting discipline of the liturgical and sacramental system. It is one part of a vertical pattern of thought, a pattern which constantly thinks UP to God. For one whose life and thought are so ruled, the retreat is an occasion for undisturbed personal communion with and worship of God. For persons so conditioned and so living, a retreat is but one part of an ordinary life pattern.

In this country, however, there are few persons so conditioned and so living. Our religious training, or lack of it as the case may be, does not train with such methods or for such ends. For the vertical pattern of thought we substitute a horizontal one. We think OUT to our fellowmen, to our surroundings, to our problems. The motive and end becomes

not personal union with God, but new strength and new techniques for living our daily lives and meeting our present problems. It is a time for spiritual expansion and growth, like the classic retreat, but it is also a time of learning and clarifying.

To most of us, if we are realistic, the need is for "something we can use", for something that will make our lives not only richer spiritually, but more efficient and useful as members of God's Holy Church.

The techniques of both forms may bear a close resemblance to each other, but the motivation and result will be different. The removal of distracting outside activities is equally useful, even necessary, to both kinds of retreats. But the activity of the retreatant will necessarily be different. The participant in a classic retreat will desire nothing but to be still and contemplate God, and God only; the other will become increasingly alert in thought on the instruction given. These contrasting activities may be summed up in the statement that one loses oneself while the other finds oneself.

In a recent article in the "Living Church" (Sept. 25, 1960), Fr. Martin Thornton, OGS, gave his impressions of the retreat movement in this country. (He gave one of his last retreats in this country at the House on May 6-7.) All his thinking is in the framework of the classic retreat, and so his conclusions are much more adverse than if he had had a lifetime of experience in this country. He writes on the presumption that all people who go to retreats go with the idea of contemplation, and within that pattern, everything he says is justified. But the actual fact is that not one per cent of American retreatants go with that idea in mind. And he presumes a training in the framework of liturgical and sacramental living which simply does not exist in this country. A wider knowledge of parochial life and activity here would have shown him the incorrectness of this presumption. But his time was limited and his duties heavy, so no blame attaches to his idea. The fact is that what should be the case is not, and we must make the best of that sad fact.

And it is in making the best of that fact that our task lies. The task must be the answer to the question "How can I live a fuller and God-motivated life?" and the techniques must be adjusted to that end.

The thing which probably upsets first comers to a retreat more than anything else is silence. Most people in this present age get panicky at the very thought of it. The radio in the house, the car outside of it, and the plane above it, as well as the folkways which keep everybody in the same large room, make silence a strange and terrifying thing. The idea has grown up in our thought pattern that silence is a punishment or a penalty, something that deprives us of our liberty of communication, and therefore is to be shunned. As a people we have no training in the use of silence, and it is a training which cannot be given in the course of one short retreat. Therefore we shall have to devise a technique whereby silence will be relative and not absolute, and where direction in thought will be an intregal part of the retreat, including direction of thought in silence as well as in speech.

The American retreat must, therefore, be for the purpose of teaching — teaching how to live — and praying, possibly teaching how to pray. It well may be that some new name may be necessary for retreats of this kind, but that is what the future holds in store for retreats in America, and if we have to evolve new names and new techniques for new problems, it shall be done.

NEWS OF THE HOUSE

September was an extremely active month. The Warden could have used nine week-ends in it if they had been forthcoming. As it was 187 meals were served to various groups, which was some sort of record.

Two of the three functions planned by the House were completely without reservations and therefore did not take place in October. This was not a record, but quite according to precedent. That fact does not make it any more commendable, and the Warden apologizes to the priest who further overburdened an already heavy schedule to prepare addresses.

The repairs to the House, mentioned briefly in the last Cloak, were not a little complicated by the discovery of termites below and leaking roofs above. These problems delayed the plans determined by the Board, but the neglect of them might well have meant that we had no House to improve! Both have now been taken care of, and we can go